

OAHU COLLEGE STUDENTS TREAT.

Able Baccalaureate Sermon by
Rev. H. W. Peck.

YOUTH, STRENGTH AND COURAGE

"There is But One God"—Examples of
Every Day Life—"A Chain is no
Stronger Than its Weakest Link.
What of Man?—Advice to Boys.

Following is a verbatim report of a very able sermon preached by Rev. H. W. Peck of the First M. E. Church to the graduating class of 1896, Oahu College, at Central Union Church.

You will find my text in Timothy, I. ii. 5: "There is one God, and one mediator between God and man, the man Christ Jesus." I wish to call special attention to the words, "the man Christ Jesus." I look into your young faces tonight and I am reminded that you are on life's threshold. From the sheltering influences of college life you are about to pass out into life's real bat-

In you I see youth, strength, vigor and high courage; yet let me remind you that it is not within my nor any mortal's ability to tell you what awaits you in the coming days. Some of you will have long lives, full of all that comes to us on the shores of time. Some of you will almost certainly reach the end of this life quickly and the tale of your years be brief. Tonight, recognizing these facts, and that I am speaking to immortal souls, in whose hands God has, in a large sense, placed the shaping of our own destiny, I would hold up before you a high call to noble striving. My heart is strangely stirred lest I should fail to bring you the right message, to give the right counsel upon this day which will always be a milestone in your life. I have chosen for my text "the man Christ Jesus," because rightly understood he is the beginning, the course and consummation of all that is possible for man, both ideally and really. I have no hesitation in telling you that as far as you follow him will you at-

to the highest possibilities of your manhood. The world today is filled with shallow, foolish conceptions of man and of his surroundings. If your idea of manhood be low, your life will be ruined before it has really begun. I am anxious that you should make no mistake at this point. This line of thought which I shall follow tonight was largely suggested to me by the closing remarks of an able address to which you recently listened. In it you were told to fearlessly push your investigations and not to shrink from accepting any legitimate conclusions at which you might arrive.

Your President, in reply, said that you were accustomed to do so. As a Christian and a minister of the Gospel of the Lord Jesus Christ, I wish to endorse the thought that your safety lies in the following that suggestion. Let me say right here that nine-tenths of the indifference, irreligion, agnosticism and infidelity in the world today is due to two causes. The first is the acceptance by man of shallow conclusions instead of thoroughly investigating the great fundamentals of this state of existence, and especially those relating to man's physical and spiritual life. The second cause is that many men do not wish to push their investigations far enough to find the bare white truth, lest in so doing they will find that which might be a continuous reproach to their life of wrong doing and selfishness.

Two great solutions of life are contending today for the mastery of man's mind. There have been many others suggested, but they have either perished or are in a state of decay.

Sir William Dawson, one of the greatest of living geologists, indicated the two rival solutions of today when he said, "Either man is an independent product of the will of a Higher Intelligence, acting directly or through the laws and materials of his own institution and production, or he has been produced by an unconscious evolution from lower things." We have "Materialism," which knows no God, in sharp conflict with "Christianity." By Christianity I mean Christ. Christ is Christianity in all that is vital to it. He who knows no personal Christ has no right to call himself a Christian except in a very limited sense.

Let us ask, then, of Materialism and Christianity: Whence am I? What am I? Whither bound? And not stop short of the legitimate conclusion.

Materialism asks us to believe that the matter of which this universe (man's present home) is composed is eternal, self-existent, although matter on every hand shows that it has limitations, is subject to change and hence cannot be eternal. We are asked to believe that all matter is in a state of senseless evolution; that it can vary indefinitely, but that by some unknown inevitable and yet senseless necessity the changes have been in the main from the simple to the complex, from the lower to the higher. We are asked by materialistic science to overlook, or at least give little weight, to the fact that great gulfs yawn in the theory and thus destroy it. The first of these great chasms is that which lies between "living and non-living matter." On this point Mr. Huxley says: "The present state of knowledge furnishes us with no link between the living and the not living." Let me "unleash" you here that "a chain is no stronger than its weakest link." What shall be said then, when this master of the materials admits that the chain is altogether broken?

The second gulf is that between vegetable and animal life.

The third lies between any one true species of animal or plant and any other species:

I will mention one more, and to materialistic science the greatest of all difficulties, that abyss that lies "between the nature of the animal and the self-conscious, reasoning, moral nature of man." These are a few of the insurmountable obstacles which Christian science points out as fatal to materialism. But let us ask this opponent of Christianity, "Why of man?" Mankind, says Mr. Huxley, "is a wilderness of apes." Mr. Darwin tells us that man is descended from a hairy quadruped related to the ape, descended by many changes in untold ages, though marsupial, reptile-like, fish-like animals, and finally is derivable from a clot of gelatinous substance whose origin is absolutely unknown.

The last question which I ask is, "Whether is man bound?" Is there any after-her for man? Listen to this despairing wail of materialism as quoted by Mr. Van Dyke from the "Cosmopolis," January, 1896: Man, "born of blind force and unconscious matter, quickened by some mysterious cruelty to a consciousness of his own origin and a foreboding of his inexplicable destiny, he dreads his weird" between two fathomless abysses of gloom as one who, "winded weary and heavy laden" with the march which he accompanies the march toward the blank and dismal bourn rolls and clasbes through the literature of every land with deep and mournful discords, as if man had at last invented that strange organ of expression which a satirist has called the misophon.

It has always been a wonder to me how men who believe in no God and hold that we are the product of blind, unreasoning but inevitable necessity, can yet hold men responsible for their acts. If their theory be true, then it is the refinement of cruelty to hold men responsible for their deeds, however vicious, seeing that necessity compels them so to do. I have endeavored to give you briefly but accurately a summary of the teachings and conclusions of materialism, which you are sure to encounter. I wish to warn you that much of that which is taught as science is utter rubbish, having no foundation in fact and lacking in truth and common sense. Fortunately for us as Christians, such men as Dana, Dawson, Agassiz, Argyie, etc., have exposed to our view the skeleton beneath the fair exterior of materialism. Again I endorse the sentiment, "Investigate fearlessly" and stop not half way. With a poet's intuition Tennyson has accurately grasped and stated the facts in saying:

"Not only cunning casts in clay;
Let science prove we are, and then
What matters science unto men,
At least to me? I would not stay"

"Let him, the wiser man who springs
Hereafter, up from childhood shape
His actions, like the greater ape,
But I was born to other things."

Now let us turn to Christianity and
and what it has to say about these
same questions with which we have
been interrogating materialistic views
of the universe and man. In this ques-
tion you will find abundance of assistance
in the works of such Christian scientists
as I have just mentioned. Let me
add that you will get much more ac-
curate information on these points
from their works than you possibly
can from the ablest exponents of ma-
terialism. The reason is that the
Christian scientists are just as thor-
oughly conversant with all the range
of scientific facts and theories of the
universe and man as their opponents.
In addition to this add the personal, vital ex-
perience of the reality of the life and
influence of Jesus Christ in their own
lives as the most potent influence there
is present. I shall also refer you to what
the Bible has to say about these things
and again remind you that in "The
Man Christ Jesus" you have the centre
and circumference of genuine Chris-
tianity.

We ask the first question again. "When all things?" I listen and here comes down the line of over thirty centuries the Christian's answer, "In the beginning God." Let me say in passing that it has taken over 600 years for opponents of Christianity to get enough knowledge of themselves and this universe to be able to even intelligently question this answer. I say nothing of disproving its accuracy. I notice also that it has been almost without exception in Christian lands, under Christian influences, that men have been civilized enough to do my profound investigating along these lines.

of the Christian answer, "In the beginning God," Sir William Dawson says: "Here we have a fundamental statement which demands no proof, because we can substitute nothing else for it. If we say, 'There was no beginning, the universe is eternal,' we have a proposition unthinkable by us, because we cannot imagine an eternal procession, and such succession, if conceivable, would preclude all development. If we say, 'In the beginning the heavens and the earth were self-created,' we have a proposition which is a contradiction in terms. It remains as the only possible alternative that all things were created by the Almighty Intelligent will whom we call God."

The word "God" conveys to no two persons exactly the same idea—fortunately so, for man's chief resemblance to his fellow-man is in his difference. We are alike and yet not alike, and each may touch the infinite and receive help for individual need.

Having called your attention to God, as the Creator of all things, the great first Cause of Herbert Spencer, let us ask Christianity "If it can tell us anything of God." I turn to the Bible, the book of Christianity, and we shall consider its answers for the time being. We did those of materialism. In Exodus iii. 4 I read that God described Himself to Moses as "I am that I am." Here He describes himself to be pure

being. Let me say in passing that expression "I am" (the verb "to be") is the foundation of all language. The first thought of an intelligent being consciously having separate existence. In Genesis 35:11 he is said to describe himself as "I am God Almighty." He thus declares himself to be possessed of all power—to be omnipotent. In Malachi 3:6: "For I am the Lord (the Hebrew is "Jehovah"), the existing one. I change not." These answers are remarkable when you remember that they were put into writing long before we knew what were some of the absolute essentials of any being or material claiming to be "eternal." Again I ask the question and the Apostle John (who if not God-inspired was nothing more than a common fisherman) says, "God is spirit." Do we know anything of spirit? Certainly, a noted scientist has said that we know more of spirit than we do of matter. I ask an old man to tell me how far back he can remember. He replies "Ninety years." I say to him, "The materials of your body have changed many times since that day, but what of yourself; and you essentially the same person?" and the answer is, "Yes." We are all aware of a something written, different from our flesh, a something which we cannot see, touch, taste, weigh or subject to physical experiments, but still an undoubted reality. This most men have agreed to call "spirit." "Is what we call 'spirit' akin or similar to what God describes Himself to be?" So we have a point of contact. Listen to the Bible's answer: "And God said, 'Let us make man in our own image, after our likeness.'" God is a spirit—man made in His "image." Don't misunderstand me, I do not mean to imply that God is a great, big, overgrown man. The language of the Bible is the language of men, with all the limitations involved. You cannot prison infinite thought in finite language, although we can readily understand how, the way being open, God could convey to us, according to the limits of our capacity, a knowledge of Himself. I return again to the Bible and ask the Apostle Paul if he can tell us anything of God. Listen to the reply, for it is a fundamental of Christianity:

God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." You will remember that at the beginning I said that "Christ is Christianity," and here we have the greatest of the apostles telling us that the man Christ Jesus was God manifest in the flesh, etc. Genuine Christianity stories in this statement of its position with reference to Jesus Christ, and testifies not to stand or fall with him. Professor Huxley willingly admits that Christ Jesus is the "loftiest ideal of humanity which mankind has yet worshipped." That he is the "ideal of humanity" is perfectly correct, but if he means that genuine Christians worship the man Christ Jesus as an ideal of humanity he is mistaken. Christians worship Christ Jesus as God. Infinite and eternal at the same time that they take his life as a man as their ideal and the teachings of himself and immediate followers as expressing their principles. I am well aware that "God manifest in the flesh" means incarnation of deity. If you have been able to agree with the Bible teachings and the experience of mankind you will find no difficulty in that. "God is a spirit." Man was made "in his image, in his likeness." Man is spirit incarnated—spirit clothed upon with flesh. This act of man's incarnation takes place thousands of times every day, as human lives touch the shores of time. The question of probability comes in here, and you may be asked, "Why should God be manifest in the flesh incarnated?" No trivial reason, certainly, should be given to such a question. I ask the Bible for its answers. In John 1, 10, Jesus Christ tells us, "I am come that they might have life, and that they might have it more abundantly." Again, "Jesus said unto her, 'I am the resurrection and the life: that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.'" Again: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

call your attention to the fact that the Bible never shrinks from describing man as he is. It says man is suffering, perishing, dying; but instead of joining in the despairing, hopeless wail of anguish of the materialist, it says to mankind, "I can tell you the cause, and God has provided a remedy." What does Christianity say is the cause? Sin." It says that for man sin has been the cause of all his woe, and ends in death, physical, spiritual. This is the fact of our personal experience—something with which we come in contact every day. Let me illustrate the process. We will take some young fellow from a genuinely Christian home. He goes out into the world with a splendid, beautiful body and a soul untrained; he gradually, as a rule through acquaintance, is led into temptation and continues in it until in a few years the time comes when it seems impossible for his friends, the young man's bodily strength is gone, he is near to physical death, while the mind and lofty spirit has, humanly speaking, died to everything innocent, true, noble; it is a mass of death. You can see examples of this upon the streets of Honolulu.

The Bible tells us that "thou man, Christ Jesus" had as his mission the destruction of that which is destroying mankind, and the giving of life to those who are dead.

How is it to be done? By death—the death of the Son of God. That is not only a unique method but a bold statement. Many say, "I cannot see the purpose of this death, suffering for the guilty, or why blood should be essential to salvation." The Bible freely takes the position that there is but one way of salvation, and that is through the offering made upon Calvary by Christ Jesus.

I read in Hebrews, ix, 22: "And almost all things are by the law purged with blood: and without shedding of blood is no remission."

blood is no remission." Let us see if after all the Bible has but stated what is a very common experience with men. Come with me and I will take you to home in Honolulu. Look at that old mother living in want and misery with hardly enough to keep body and soul together. Her face bears all the marks of suffering; it too often happens, of personal violence. You seek the reason. The answer is that her son is slowly killing her by his neglect and sinful life. What is she doing? Trying to win the boy from his vices, trying to make a man out of him. Tell me, do not the innocent suffer for the guilty? What do we call that mother's efforts? Redemption. What the price? The heart's blood, the life.

Go back with me thirty-five years; look at the great struggle then going on in the United States. What was going on? The redemption of 4,000,000 slaves. How was it being done? By blood—the shedding of innocent blood—rivers of it. How have nearly all the great liberties of men been redeemed from cruelty and oppression? By blood. I find this statement of the Bible, "Without shedding of blood is no redemption," to be a great fact in human history, receiving thousands of confirmations daily.

I return and ask that mother, "Why do you suffer and toil and wear your life out for that boy? He is not worthy of such a mother." What is the answer? "He is my son; I gave him life, I love him, I would willingly die for him if by so doing I could reclaim him."

Why did the people of the North fight for the freedom of those millions of slaves? That a great burden of sin and wrong might be destroyed. Now tell me, shall the mother love her wifful, sinning son and slowly die for him upon the cross of his neglect and cruelty, and shall God, the All-Father, display less love for his offspring—man—sinful though he be? Shall the United States and other nations be willing to give hundreds of thousands of their innocent sons to die in order to destroy a great national sin, and shall God give less to free his sons of earth, "made in his image," from the slavery of sin and its effects?

Is there anything under the sun that we commend more highly than the unselfish, devoted love of that mother, or the heroic qualities of men who gave their lives for liberty? Why should it then, seem strange or unworthy that on an infinitely grander scale Jesus Christ should give himself for us? I find nothing but the most exalted manifestation of God's love for and longing after his prodigals of earth in the statement made in Romans, v. 6-8: "For when we were yet without strength, in due time Christ died for the ungodly: for scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die: but God commendeth his love for us in that while we were yet sinners Christ died for the ungodly."

If you ask why did not God make man so that he could not sin, I reply that in so doing he would have destroyed him as man. One day of conscious freedom of choice is worth a cycle of unreasoning instinct. The bee builds with precision—it knows not why. One self-conscious man is worth a wilderness full of unreasoning animals. I have endeavored to indicate to you the Christian's reasons for believing in God, and holding that we can not only have knowledge of him, but in the person of the man Christ Jesus¹ see him "manifested in the flesh."

I will now speak of Christ Jesus as mediator and the ideal man. I wish to show you that he is worthy of all your life's energy and worship. Let us examine what the Bible says of him and see if it be consistent with his claims.

that he be God he must have God-like abilities. He must come into, live through and go from this world in an ordinary way. I look at Jesus Christ's record as given by the historians, Matthew, Mark, Luke, John and the letters and epistles of men who were eye witnesses of his life and death and ascension. I find that his name and mission was foretold. The name being given on account of what he was to do. Thou shalt call his name Jesus, for he shall save his people from their sins." It is a unique thing, an unheard of thing before or since, to tell what an unborn child is to have as his mission. Let me remind you that today millions of men will testify that Jesus Christ does "save his people from their sins."

To amount of talk can affect this great living testimony to Jesus Christ's power to save and keep from sin. At his man's birth it is recorded that heaven and earth united in a mighty alleluiah chorus—a jubilee of joy as is coming.

During his life he not only claimed, but it is recorded that he exercised God-like power over earth, air, sea, and made the powers of disease and death give place. The end of his life was strictly in keeping with his birth and recorded words and acts. He burst the bonds of death and ascended triumphant to his native place, drawn thither by his inherent gravitation. If he were not God, then there was a subtlety of deception in the simple, unvarnished tale of his life and work never equalled by man. It is simply repugnant that men uneducated, except Paul, men of unstrapped moral worth and innocence, should be guilty of such deception and make martyrs of themselves to prove a lie.

Christianity never shrinks here. Could death have held Jesus Christ in the tomb, he could be no Savior for men. "Why seek ye the living among the dead? He is not here, he has risen. Remember how he spake unto you when he was yet in Galilee." Of the man who has been living and been put to death, the Bible has no doubt, as the Bible history attests. The evidence of his resurrection and ascension is abundant. The Church of today is directly traceable back to him, and has always rested its whole fabric upon the resurrection of "the man Christ Jesus." Says the Apostle Paul: "If Christ be not risen then are ye perishing in your sins. If Christ be not raised ye are vain; ye are yet in your sins." Let me say in passing that Paul's writings (his writings admitted

be so by such a school of thought as that of Ferdinand Christian Bauer) give overwhelming evidence of being the work of a thoroughly educated, keen, logical mind, not to be duped by a thousand, let alone twelve, Galilean fishermen. Saul, afterwards Paul, became a follower of Jesus Christ within a couple of years of Christ's death, resurrection and ascension. On every side could be had abundance of proof to expose the deception had there been one. Then, too, Paul wrote about fourteen years after that, even then most of the 500 persons who saw, talked with and handled the resurrected Christ were still alive. These men had no theories to believe, nothing to imagine. They saw, heard and touched "the man Christ Jesus" whom they had seen crucified, dead, buried and then alive and conversing with them. They did not go away from where it all happened in order to deceive, by lack of proof to the contrary, but right in Jerusalem, where Christ was put to death, over 5,000 Jews who had been bitter enemies became his most devoted followers within two weeks of his ascension. Paul himself appeals to this, and said in his speech before the Jewish King, Agrippas: "This thing was not done in a corner." And the truth of what he said was not denied by this king, an "expert in all customs and questions which are among the Jews." Then, too, Sunday—in the time of the apostles called the "Lord's Day"—is a memorial of the resurrection of Jesus Christ. The day can be directly traced back to that time. On the first day of the week the disciples met for worship and breaking of bread. Of the fact of his death, the "Lord's Supper" is the abiding witness. That "the man Christ Jesus" was worshipped as God is testified to by the younger Pliny, who, in his letter to the Emperor Trajan, reported that the people called Christians were accustomed to assemble before daybreak (on account of persecution) and "sing a hymn of praise responsively to Christ as it were to God." This report, you will notice, was made within about twelve years of the death of the Apostle John. Now let us apply other tests. We say no angel could be our Savior, for he would not understand our temptations, our weaknesses. What of Christ Jesus? "In that he himself hath suffered being tempted, he is able to succor them that are tempted"—Hebrews, ii, 18. And again, he "was in all points tempted like as we are"—Hebrews, iv, 15.

Then I say this man can understand me, in so far he can sympathize with me. But if he be God-man, Redeemer, he must not only be tempted, but also overcome temptation. For if when tempted he fell, while I may admit his manhood, I cannot recognize his divinity. Now let us complete the last quotation. "I was in all points tempted like as we are, yet without sin." Then again, I hear this man say what no other man ever dared say without being instantly convicted of falsehood: "Which of you convinceth me of sin?" This was said to his bitter enemies who would gladly have convinced him if sin if they could. Again, to be my mediator, my "idea of God," he must be tempted and remain sinless, but he must also overcome temptation and in a way open to me if he would point the way of life.

Listen. What said he to the tempter when hungry, worn, exhausted, he bore the ordeal that comes to us all? "It is written." Written! Where? In the Bible, your army and mine: "The word of the Spirit, the word of God" was used by him to meet our common adversary. Then, too, I find him spending long hours in prayer that his human weakness might have strength given it.

"The man Christ Jesus" must also be able to enter into my life as one who knows toil, the cares of home life, its joys, sorrows and sufferings. How readst thou of him in the book? Many years of toil at the carpenter's bench, smiling to mother, sisters, brothers. I find him in the joys and sorrows of home life as one of us. I find him in that Bethany home as a welcome guest. I hear the sigh of sorrow, see the tears of joy, and still hear the imperious command to death to give up its victim at the tomb of Lazarus.

Again, Jesus Christ as "God-man" must find in his heart and thought no place of contempt for the little things (to us) of earth. The microscope shows a marvellous provisions in the life of all organisms. Listen to this man: Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." Here is infinite care and a correct estimate of values. Nothing escapes his attention. "He giveth to the eagle his food, and to the young ravens which cry." This man, if he be God, also will know and be able to associate together the Kingdom of god and the affairs of man. Listen to him: "The Kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept his enemy came and sowed tares among the wheat." Follow the thought in that terrible and you will find that this man is explaining the origin, effect and final results of man's relation to God, and his lack of knowledge of sin. Who but God could have human and divine? Who could have sown good and evil? "The Kingdom of Heaven is a grain of mustard seed" or to "heaven"? Yet the more you study the Kingdom of the Lord Jesus Christ the more will you be astonished at the accuracy of his comparisons. The "leaven" of Christ is indeed leavening the lump of humanity, and the little "mustard seed" of his God-like life has long since become the resting place of the young birds of human life and joy.

I return and say to "the man Christ Jesus," "If thou be the Son of God, the Savior of the world, there must be no hesitancy in thy speech, no mistakes in thy answers." I hear him asked, "Who is the greatest in the Kingdom of Heaven?" Listen to that marvelous answer: "And Jesus called a little child unto him and set him in the midst of them, and said, 'Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.'" I look unto the face of a pure, innocent, un-

contaminated child, and I say to myself, "If there be any place or condition where all is pure and innocent, then childhood may well be its type." I beg you to notice the difference between the child and the childless man and childlessness. They are at the opposite poles of thought. Everything great and true is in its last analysis simplicity itself. One of the marks of great intellectual power is the ability to make that which is seemingly complex appear simple, as witness the power of a Gladstone. Mark also this man's answer to that question about a woman who had been the wife of seven men. This question was the stock in trade of the wily theologians of the Sadducees: "Ye do err, not knowing the scriptures nor the power of God." In the Bible they said, "They marry not; they are given in marriage; but are as the angels of God in Heaven." And those men grown gray in the study of their scriptures were made to feel that they were babes in the hands of this Galilean peasant.

It would remind you that if "the man Christ Jesus" be not the "Son of God, the Savior of the world," then he was nothing but an illiterate, untaught, poor carpenter from a miserable little village in Galilee. "A river rises no higher than its source," and "out of nothing nothing comes," are little sayings very applicable here. For the greatest difficulty is by no means on the side of Christianity. In vain will you seek account for the life, words and ever increasing influence of Christ Jesus except in the one way, that he was what he claimed for himself, the Son of God. "I and my Father are one." You cannot patronize Jesus Christ. And Christianity rejects with scorn the statement "that he was only a good man." He claimed to be God. His disciples and immediate followers boldly asserted the same. If he were not God, then I unhesitatingly say he was the vilest of men, the greatest impostor that ever drew breath. "By their fruits ye shall know them" was Christ's own test of all things, and we glory and rejoice in having "the man Christ Jesus" judged by his fruits. I shall apply two more tests and you will be satisfied. I do so because they are of a man that will expose any weakness in his answers. I say to this "Redeemer," "God with us: I am a sinner; I am conscious of the presence within of this dreadful, maddening, sin; in vain I struggle to get rid of it; I am conscious that it is killing me." What will he say? Will he, like the quack theologians of earth, tell me, "Go and hide yourself in a cave and contemplate," "Cover over your corruption with a nice moral veneering," or "Do as the poor materialist does, wring your hands in anguish and bemoan your sad fate?" Had he given me any such answer I would have no doubt about his claim—"Impostor" would have been written all over it. Listen, sin-cursed, life-weary man, to the incomparable answer: "Ye must be born again." New life, new vitality, a new being, "born from above, born of God." But whose is the life, oh Christ? "Mine." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he is God." "If ye abide in me and my words abide in you." Instinctively I know this is the only way—the right answer—for in myself I find constant failure. Who shall I me above my meager nature but some power greater than myself

What is the principle of this new life, how Master of men? What the energizing source of this new vitality? And the sublime answer is, "Love"—God-born, heaven-nurtured love, the purest, noblest flower of earth. Before "the man Christ Jesus" I am prepared to bow, and with all my life's homage say: "My Lord and my God." If love be not life is the touch of his garment, what will life be when "of his fullness have we all received and grace for grace"? I come to him and say: "Master, pardon me, but I must ask but this once more. Thou hast told me that it is expedient for me that I go away, and I am so fearful lest in the darkness of earth I lose my new found life." I listen and there comes to my heart that blessed assurance: "Lo I am with you always, even unto the end of the world." "I will pray the father and he shall give you another comforter, that he may abide with you forever." I say to him: "Those are grand promises, oh Christ, but have they ever been tested and verified since thou didst send the Holy Spirit, the Comforter?" "What is the history of my Church? How restless thou!" And I look back and I see twelve ignorant fishermen, clothed with his power of the spirit of "the man Jesus Christ" going forth undaunted to win the world for their Master. Having as their standard a shameful cross, as their God a crucified Nazarine, as their mission his life, death and resurrection, and find in the golden age of Greek culture and in an age when Roman military despotism and unflinching licentiousness held almost unlimited sway, these men marching forward to assured victory. What if they gave their lives as martyrs, they held not life dear that they might purchase Christ crucified, the power of God unto salvation." By their side, as one of the first fruits of martyrdom, worked a man with a mind and soul of gigantic mould, a spirit that flamed with fire unquenchable. I look at him after a long life of service. I mark the form bent and twisted and his face scarred by the fiendish ingenuity of his enemies and I say to him, "Paul, what of his?" With his countenance aflame with heaven's light and love he replies, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." And this hated sect of the Nazarene preaching everywhere. Ten times did the mighty power of Roman despotism try to stamp it out in blood. Nothing that fiendish hatred could conceive of was neglected in those efforts, and yet they never the less strode triumphant the blood-washed battlefields, the banners of the cross, until I hear the gasping cry of Rome's last pagan Emperor, "Viciisti, Gallice!" O Gallian, thou hast conquered." Past the dark ages when men forgot Christ I pass and I see all Europe roused by the trumpet note of "The Jesus shall live by faith." Faith in whom? "The man Christ Jesus," and today those are the great